so much because they made all substance to be body or matter, for Her aclitus first, and after him Zeno, did the like, deriving the original of'all things from fire, as well as Anaximenes did from air, and Thales is supposed by Aristotle[a] to have done from water, and that with some little more seeming plausibility, since fire, being a more subtile and moveablebody than any other, was therefore thought by some ancients to be do-^arwrctrov, the most incorporeal of all bodies, as earth was for that cause rejected by all those corporeal philosophers from being a principle, by reason of the grossness of its parts. But Heraclitus and Zeno, notwithstanding this, are not accounted Atheists, because they supposed their fiery matter to have not only life, but also a perfect understanding originally belonging to it, as also the whole world to be an annual: whereas those Materialists of A.ristotle made senseless and stupid matter, de-vpid of all understanding and life, to be the first principle and root of all things. For, when they supposed life and understanding, as well as all other differences of things, to be nothing but mere passions and accidents of matter, generafole out of it, and corruptible again into it, and indeed to be produced, but in a secondary way, from the fortuitous commixture of those first elementary qualities, heat and cold, moist and dry, thick and thin, they plainly implied the substance of matter in itself to be devoid of life and understanding. Now, if this^be not Atheism, to derive the original of all things, even of life and mind itself, from

* Metaphysic. lib. i..c.iii. p. 265. torn, iv, oper.